3 1761 06633322 0

PRIVATE LIBRARY.

Rev. Chas. M. Marshall
South Cayuga, Ont.

Mrs Dr. Coke

VOL.

BY Rev. Dr. Coke,

No. 695

CLASS Biography

DATE, July 1902. VALUE, XX

Presented to the
LIBRARY *of the*
UNIVERSITY OF TORONTO
by
Victoria College

PRIVATE LIBRARY.
Rev. Chas. H. Marshall

Reserve

See page 48.

MEMOIR

OF

MRS. PENELOPE GOULDING COKE,

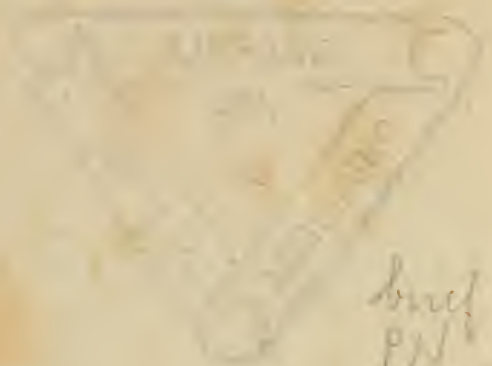
BY HER HUSBAND,

THE LATE REV. DR. COKE.

New-York:

PUBLISHED BY CARLTON & PORTER,

SUNDAY-SCHOOL UNION, 200 MULBERRY-STREET.



bind
PN
F5561A

16,676
10/2/1903

MATERIAL FROM VICTORIA
UNIVERSITY LIBRARY

MEMOIR

OF

MRS. PENELOPE GOULDING COKE,

BY HER HUSBAND, LATE REV. DR. COKE.

Parentage and family incident.

PENELOPE GOULDING COKE, the subject of this memoir, was born at Bradford, in Wiltshire, in the year 1762. Her father, Joseph Smith, Esquire, was bred up an attorney at law, and exercised his profession at Bradford. In the early part of his professional life he acted as steward to the dutchess of Kingston, and afterward held the same station under Earl Manvers, formerly Lord Newark. He was indefatigable in his application to business, and though filling for many years those public stations which were inseparable from

his profession and agency, his character was such as enabled him to escape those public censures which most men are compelled to suffer as a tax for being eminent. He was a man of established integrity, and of universally good report throughout all the county of Wilts; and wherever he was fully known, he was highly respected for being superior to those dishonourable intrigues which too often disgrace those who should be ministers of justice and the interpreters of law. Toward the termination of his career, he suffered much from bodily afflictions; and during the last five years of his life was wholly confined to his house, through a stroke of the palsy. He survived his wife many years, and finally departed this mortal state in joyful hope of a glorious eternity, at the advanced age of between seventy and eighty.

Mrs. Coke's mother, whose maiden name was Goulding, was of a remarkably delicate constitution. She was esteemed peculiarly handsome in her early years; but she suffered many bodily afflictions, which rendered her a subject of complicated infirmities through a considerable portion of her life. She died at last of a dropsy, when she had attained about the fiftieth year of her age. The peculiar delicacy of her constitution, and the complicated infirmities under which she laboured, were considerable.—These severe trials to her patience frequently gave a tinge of moroseness to her expressions, which occasionally spread a gloom over the family, that would otherwise, in all probability, have worn a perpetual smile. By nature she was of a reserved temper, which was frequently mistaken for haughtiness; and the occasional

complaints which bodily indispositions extorted from her, gave a confirmation to the opinion which was entertained. But this reservedness, and these complicated afflictions, together with their real and apparent effects, only served to exalt the filial affection of her daughter, who, on those painful occasions, was enabled to display one of the most amiable virtues which can adorn the female character.

Mr. and Mrs. Smith had an only son, whose name was Joseph. It was his father's design that he should study law, and thus qualify himself for those offices which he himself had held for many years with honour and advantage. But this profession not meeting with the young man's approbation, he was sent to Oriel College, Oxford, to take his degrees for holy orders; this being an avocation more suitable to his inclinations and views.

One day, while belonging to this college, he, in company with a fellow-student, went to bathe in the Isis.—But, alas! he got out of his depth, and, not being able to swim, the waters soon became his grave. His companion, when he perceived his perilous situation, being a good swimmer, quickly hastened to his assistance. He soon reached the spot in which his friend was gasping for life, but unhappily failed in his attempt to save him. Instead of this, the expiring young man seized him with the grasp of death, and both sunk to the bottom to rise no more. The alarm was instantly spread; but though every exertion was made, their bodies could not be found during the whole day; but on the succeeding, they were discovered at a considerable distance from each other, and from the place where the accident happened. Be-

sides this son, Mrs. Smith had a daughter who was also called Penelope; but she died in her infancy.

Birth of Mrs. Coke—Sent from home—Stricture on boarding schools—Taken home and instructed in the principles of Christianity and moral virtues.

It was not long after the death of her sister, that the subject of these memoirs was born. Great were the rejoicings of her parents on this event, and she was called Penelope Goulding, to perpetuate her mother's maiden name, and to commemorate that of her departed sister. Inheriting from her mother that delicacy of constitution for which she was so remarkable, she partook in no small degree of her bodily infirmities; and in consequence of this hereditary affliction, was exposed to the influences of causes, which, on stronger habits of body, would have made little or

no impression. While very young she was sent from home to a boarding school, and as might naturally be expected, was obliged to submit to all the branches of its rigid discipline. This treatment, being widely different from that which she had been accustomed to receive from an indulgent mother, contained more severity than her constitution could bear. In a certain degree she sunk under it, and in a short time was so debilitated as to be scarcely able to lift her hand to her head. This, in all probability, laid the primary foundation of a complaint which occasionally followed her through life, and finally terminated in her death.

That public schools have their excellences no one can doubt; but that they have their evils also it would be folly to deny. It is deemed a part of common politeness to study the appetite,

in subordination to the health of a person advanced to a state of maturity. But in most public seminaries rigid discipline predominates over all. Fettered with an inflexible rule which refuses to bend to any circumstances or conditions, except those of imperious necessity, the governor and governess deem it no contemptible virtue to disregard the feelings of such as are committed to their care. Tenacious of their rights, pre-established usage determines every case. The robust may conform, but the infirm must sink beneath the exercise of authority to which their strength is wholly unequal. In every department of life we behold variety. No human law can enforce discipline uniformly, without becoming oppressive to some, or affording laxity to others. In both of these cases the end is defeated by the very measure which was

instituted to secure it; the law becomes tyrannical, and in proportion as it is thus applied, is manifestly unjust.

Alarmed for the safety of their only child, her parents did not leave her long in a situation which so visibly impaired her health, and endangered her life. She was accordingly taken home, and nursed with all that tenderness which might naturally be expected from parents whose fondness under such circumstances is not always kept within the bounds of moderation.

Professing themselves to be members of the established Church, they saw and felt the necessity of strongly inculcating its various principles, particularly those of morality and virtue, upon the mind of their young daughter. And though it is highly probable at this time that they were

totally ignorant of experimental religion, the method which they adopted was not so much for the sake of decency and decorum, as from a full conviction that her eternal happiness was connected with those truths, and that practice, which they taught her both to reverence and embrace.—These lessons and admonitions being frequently repeated and strongly enforced, made a deep impression; and though this was not sufficiently efficacious to become at all times a spring of action, it was too firmly rooted to be easily erased, or treated with contempt. Instead of this, it became her monitor in her most thoughtless moments; embittered the cup of unhallowed pleasure with remorse; and, finally, through divine grace, ended in consequences which we shall soon contemplate with pleasure.

in the midst of those imaginary pleasures which she was pursuing with reluctant avidity. Her understanding was so far enlightened as to perceive the inconsistency between her principles and her conduct. This embittered the enjoyment which ignorance draws from foolish amusements; and the anguish was heightened by the inability she felt to act conformably with her judgment, and in opposition to the examples which she followed. St. Paul has drawn her picture with discriminating exactness in Rom. vii, 19, "For the good that I would, I do not; but the evil which I would not, that I do."

During these early years, she regularly attended divine service in the established Church with her parents and the rest of the family. On these occasions her apparent devotion was so superior to that of others of her

age and acquaintance as to excite the attention of many who had then an opportunity of marking her conduct. This fact has been transmitted to me since her death by a person who had secretly made his observations in this place of public worship. Still, however, her devotion did not appear in her own estimation to flow from a proper principle, because it did not lead to those gracious effects by which the genuine servants of God are distinguished. The principle of her devotion was too weak to save her from the amusements which, in the same moment, she both followed and despised. It was a form of godliness without its power; for the heart was unchanged and unrenewed by divine grace.

Obedience to the commands of her parents.

But though the heart was unchanged, and though she was rather

of a haughty disposition, the admonitions of her parents, and the principles upon which her education had been undertaken and conducted, had been very useful. The duties of filial obligation were too deeply rooted in her bosom for example or inducement to shake. From this principle, she rarely left the house without the consent of her parents, or paid any visits except in company with them, or by their approbation. Nothing which she thought would give them pain was either pursued or neglected by her; and as her mother's afflictions were long and severe, her constant confinement rather tended to enervate a constitution already weak, than to afford it an opportunity of acquiring that additional vigour which it wanted. But personal considerations had little influence on her. The thought of rendering her parents some assist-

ance, and of yielding obedience to their commands, presented motives of superior efficacy; and by this principle of filial duty she was actuated, till divine grace renewed her nature, and the death of her parents discharged her from the obligation.

The subject of these memoirs was under twenty when she lost her mother. She had already acquired habits of retirement through her mother's long indisposition, which, though she was now more at liberty, she found no inclination to leave. At this time she had an uncle and aunt, of the name of Gwyer, who resided in Bristol. Her uncle, who was her relation only in the law, and a local preacher in our connection, frequently paid visits to Mr. Smith and his daughter. During these visits, having observed something serious in her deportment, he took every oc-

casion which opportunity offered to speak seriously, closely, and faithfully to her, on the nature and necessity of experimental religion. His words were attended with power, and sunk deeply into her heart. The books she read tended to rivet her convictions; and all united to cut off from her views all hopes of heaven, through the performance of prescribed duties, or the discharging the various charities of life.

On attaining the age of twenty, her convictions were permanent and severe. She now saw that she was a sinner, and feeling the sentence of death in her soul, was constrained to cry vehemently for that mercy which she had hitherto sought only in a languid manner. Her anguish on this occasion was particularly acute; "the sorrows of death compassed her about, and the pains of hell gat hold

upon her." She saw those foolish amusements on which she had looked with an eye of comparative indifference to be exceedingly sinful. Dancing and card-playing appeared before her in their true colours, and she instantly formed a resolution, through divine grace assisting her, that she would be found in these practices no more. A breaking off from those few companions with whom she had occasionally associated was almost a necessary consequence of this resolution. A concern for the salvation of her soul rose superior to every other consideration; so that the language of her heart was, "What shall I do to be saved?"

Thought by her companions to be insane.

Her companions, on perceiving a change so remarkable in one of whose former piety they had entertained a

most extravagant opinion, began to think that she was actually deranged. And they imagined themselves justified in this conclusion, from making a comparative estimate of such facts as came within the reach of their knowledge. They knew that she had been obedient to her parents, had regularly attended church, and had shown much devotion while there. They knew she had been charitable to the distressed, had sympathized with the afflicted, and had read good books. On the contrary, dancing and card-playing were the only innocent recreations in which she had indulged; and for a person of this description to imagine she was a lost sinner, seemed to them such a convincing proof of madness as would even prove themselves insane in case they should presume to disbelieve it. These contrary views being entertained on each

side, a mutual separation took place between them; they avoided her company from a persuasion that she was deranged, and she avoided them because they relished not the things of God. The former pursued happiness among the amusements and gayeties of life, and the latter in the mercy of God through Jesus Christ.

Finds peace with God.

Being considerably affected with a sense of her spiritual condition, her father, whose health at this time was good, permitted her to visit Bristol. But the novelties of the city were not sufficient to overcome the anguish which weighed down her soul. While in this place, she regularly attended on the ministry of that heavenly man, Mr. Valton.* Relief from the anguish of her heart was the object which she

* An interesting memoir of this holy man is published at the Book Room, 200 Mulberry-street.

sought; and while drinking in the divine word, God was pleased to speak peace to her soul; and the clear sense of pardon and acceptance which she here received was retained by her to her dying day. As her convictions had been very acute, so her sense of forgiveness was strong and lively, being attested by internal and external evidences which could not deceive.

Having found that mercy manifested to her soul which she had sought with so much earnestness, very different prospects presented themselves to her view. Her darkness was turned into light; her sorrow into joy; her days of mourning were at an end; her warfare was accomplished; for she had received from the Lord's hand double for all her sins. "The Lamb of God who taketh away the sin of the world"

was revealed in her soul, and she was enabled to call God Father by the Holy Ghost. She felt his love shed abroad in her heart, and experienced a divine assurance that her sins were blotted out from the book of his remembrance. Hence she was enabled to walk in the light of God's revealed countenance, and, by obtaining power from on high, to yield obedience to his commandments from a principle of grateful love and filial fear.

Forms an acquaintance with the Methodists of Bradford.

Having thus, through the power of divine grace, passed from death into life, she felt a desire to associate with such as had experienced its saving influence on their hearts. Her father, who was rich in works of benevolence, had infused into his daughter's mind a love for those principles by which he had been actuated. This

concurring with her natural inclination, conducted her frequently to the abodes of misery to relieve the wants of the unhappy sufferers, and brought her acquainted with some pious young ladies, who sought out these haunts of wretchedness with the same benevolent intention. This beneficent plan she had rarely neglected, even while she was a stranger to God. But now having felt the powers of the world to come, she renewed her diligence, and became able to administer relief to the disconsolate souls as well as suffering bodies of the afflicted poor. Engaged in these errands of love, a congeniality of spirit soon introduced to her notice some of the pious Methodists who had been raised up in Bradford, the place of her nativity. With these she took sweet counsel, and was much edified in the things of God by learning their expe-

rience, and hearing them declare what God had done for their souls. The correspondence and similitude which she discovered between their experience and her own tended in no small degree to encourage her in the ways of God, and to remove those doubts with which she was occasionally assailed. This she found peculiarly profitable to her soul; for as her doubts disappeared, her faith obtained strength in the same proportion.

Forbidden by her father to attend preaching regularlarly.

But though her father was by no means an enemy to Christianity, he was very unwilling that she should regularly attend the preaching and private means of grace among the Methodists. The principle from which this disinclination arose, it is not difficult to discover:

"For still the world prevail'd, and its loud laugh,
Which scarce the firm philosopher can scorn."

It was thought degrading to associate with persons who were beneath her in point of worldly circumstances; and beneath the dignity of the family to countenance a sect which was almost everywhere spoken against. It is true that when the Rev. John Wesley, and the Rev. B. B. Collins, preached, she was permitted to hear by the toleration of her father, though at other times she was interdicted. And as a sense of filial duty reigned in her bosom, she chose to suppress rather than to indulge her own desires at the expense of her father's displeasure, because all his cautions operated like imperious commands.

Benefited by hearing Mr. Wesley and Mr. Collins.

While attending on the ministry of Mr. Wesley and Mr. Collins, her soul seemed to drink in every word

with as much eagerness as a thirsty soil when imbibing a fertilizing shower. On entering the chapel, her condition in life was lost in the superior consideration of holy worship. It was her custom to kneel on the floor during prayer with the poorest of the people, and while hearing the sermon, the pleasure which beamed from her countenance strikingly indicated the joy which triumphed in her soul. Through the whole of her behaviour on these occasions she manifested a high degree of satisfaction that she was permitted to assemble with those whom she considered as the people of God. She ranked these seasons among her most exalted privileges, and esteemed these opportunities as some of the happiest incidents of her life.

Her father's prejudices begin to soften.

In the course of a few years, her father's prejudices against the Methodists began to soften, so that her former restraints were in a great measure taken away. He perceived that her attachment to them was unconquerable; and as her happiness was the great object at which he aimed, he abstained from throwing obstacles in her way, and omitted to lay any commands upon her. When business called him from home, which was sometimes very frequent, she lost no opportunity of enjoying the means of grace; and having a single eye to the glory of God, found them on most occasions to be spirit and life to her soul. To drink deep into that river whose streams make glad the city and people of God, seemed to be her delightful element. The bent of her soul almost invariably led her

to converse about and to contemplate the love of God in Christ Jesus.—When talking with her pious friends, her varied expressions tended to this point; and to all such as she thought worthy of confidence she unbosomed her whole soul without reserve. In these conversations it was her delight to tell what God had done for her; to contrast her former anguish with her present joy; and to draw from his abundant love manifested toward her a theme of grateful homage and adoration.

Lives a life of retirement.

Deeply impressed with the vanity of human pursuits, and the comparative nothingness of created good, she lived for more than thirteen years prior to my acquaintance with her, almost secluded from the world, unless when public worship, or the

necessities of the distressed, called her from home. During the last five years of her father's life, he was confined to his house through a paralytic complaint, so that filial duty once more confirmed into a habit a mode of life which she had previously adopted from choice. Whenever she went from home, or strangers visited their house, her great concern was to recommend Jesus and the love of God. It was this constant practice which induced her father to say, "My dear child is preaching all the day long, yet I fear it does but little good." Her perseverance, however, was not to be subdued by disappointment. By waiting on God in her closet, she renewed her strength, and was again prepared for her delightful work, whenever a proper object appeared. But though during her father's illness she was almost

secluded from other society, this seclusion did not arise from any wish which she had expressed, but purely from her own sense of duty which she thought it incumbent on her to discharge. Sympathy for his sufferings, attention to his wants, and solicitude for his health or ease, engrossed every interval, and incorporated themselves with her devotional exercises. All those relative duties which at once embellish society, and render even obligations more amiable, received from her an additional lustre by the respect and veneration with which they were accompanied and discharged. Though familiar with misery abroad, and with severe afflictions at home, she found on all occasions sweet consolations from above, so that her strength was according to her day. She was indeed in a great measure secluded from the means of

grace, but then she was secluded also from the company of those who were strangers to religion, and, in the midst of filial obligations, had a double opportunity of holding communion with her God.

Improvement of her time.

But this retirement from the world was by no means a state of idle solitude. She chose for her study and devotion a large chamber in the house, which, when I had the happiness of knowing her, I named her hermitage. This room she had formed into a little museum. Shells, feathers, and other natural curiosities, remarkable either for their singularity or their beauty, which she had collected as occasion offered, were arranged in it with neatness and order. and so exposed to view as seemed best calculated to impress the mind

with exalted views of Him whose goodness called all nature into existence. But though the peculiarities of creation excited her admiration, the wonders of redemption drew forth her adoration and grateful love in a much higher degree. This was the central point to which her thoughts, affections, and language tended. This was her resting-place; here she found her soul at home; it was the summit of Pisgah, from which she could survey the promised land.

In this sequestered spot she made herself acquainted with many commentators on the sacred Scriptures. The whole of Dr. Matthew Henry's voluminous work she read entirely through; and that part of it which was written on the New Testament she read through nearly three times. With Doddridge's Family Expositor, with Poole's Commentary, and a va-

riety of smaller, but equally excellent books, she made herself quite familiar. From these various works it was her custom to make extracts of such passages as were either peculiarly beautiful, or expressive of the language of her heart. These selections, which fill two small trunks, she has preserved with much care. And though they are unequal in importance, they discover a sound understanding, a discriminating judgment, and a refinement of taste; and evince a mind capable at once of relishing the beauties of composition, the flights of genius, and the excellences of religion. The general tendency of these extracts is, to amplify and recommend the love of God in Christ Jesus. And, I have no doubt, were a considerable portion of them committed to the world, that they would prove as beneficial as they must be

acceptable, and fix the attention of the pious mind on that glorious object on which it was the delight of her soul to dwell.

Change wrought upon her father's disposition.

I have already observed, that when the subject of this memoir returned from Bristol, her father manifested most decided marks of disapprobation of her forming any connection with the Methodists; but that when he found the purposes of her heart were not to be subdued by prohibition, he suspended his hostility, and permitted her to enjoy the means of grace in peace. Soon after her return, he strictly commanded her to attend the Church. To this, for some time, she yielded the most implicit obedience. But returning home one Lord's day, greatly dissatisfied with something she had noticed, she appeared much

dejected. Her father, on perceiving it, naturally inquired into the cause, and, on her informing him, she had the courage to add, "It is like sitting among the dead," and at the same time expressed a wish to be compelled to go thither no more. From that time he relaxed in the tone of his command, and, though several persons endeavoured to keep alive his prejudices, by carrying tales to him which were calculated to excite disgust against those with whom his daughter had formed an acquaintance, yet his personal inquiries and observations concerning them soon convinced him that these injurious reports were without any just foundation. Were men in the more exalted stations of life to adopt such rational measures, and form their judgments from facts, rather than from tales, of which it is hardly in their power to

detect the falsehood, the truths which they reject, as well as the characters of those whom they despise, in consequence of the impositions which have been practised on them, would appear in an amiable light. But this can only be done by forming a personal acquaintance with their doctrines, discipline, and measures. Mr. Smith, after some time, took this step, and the happy effect which resulted from his free inquiry was a disregard to those invidious reports which he was now able to detect.

When her father was first seized with the palsy, the unwearied attention of his daughter toward him made a deep impression on his mind. Her pious affection appeared to display something superior to the mere discharge of filial duty. She seemed to act from a more noble principle than that which he had inculcated in early

life. A spirit of meekness, of patience, and of peculiar tenderness, beamed through all her words and actions, and spread an indescribable lustre over those deeds which would have been amiable without any embellishments. Being much in her father's company during his long confinement, she had frequent opportunities of recommending to him the necessity of experimental religion. And on finding him willing to receive information on this important subject, she spoke closely and pointedly to his judgment and conscience, in her most winning and artless manner. At their joint request, some of our preachers were frequently called in to assist Mr. Smith with their advice and their prayers. And so far had his prejudices forsaken him, that, during his illness, his daughter procured numerous prayer meetings to

be held at their own house, for the special purpose of his salvation.—This method was not adopted without his consent and approbation; for as his affliction increased, and he advanced in years, he became more than usually attentive to divine things. And such of our pious friends as have assisted on these occasions, and witnessed the visible effects produced, are fully persuaded that their prayers and labours were not in vain in his behalf.

Introduces a class-meeting into her house.

After the death of her father, which took place in 1803, she found herself more at liberty than she had been for many years before. But as seclusion had been confirmed into a habit, it was with reluctance that she could be prevailed upon to leave her accustomed mode of life. Indeed, her

constant confinement, and attendance on her afflicted parent, had given another shock to her delicate constitution: for it was during his illness that her first dropsical symptoms appeared; and though she recovered this attack, it was a return of this complaint which strengthened the force of her spasms, and thereby put an end to her valuable life. Unwilling to be debarred from the means of grace, and, yet, through bodily indisposition, unable to attend them, she introduced a class-meeting into her own house; and this continued till our marriage. "In this place," says one of her pious associates, "we have often been favoured with the spiritual presence of our Lord. The general experience of my dear sister Coke was, peace and assurance for ever. She often had strong conflicts with the powers of darkness, and with her

fallen nature; and would frequently say that she thought her nature more awfully depraved than that of others. But a sense of this kept her humble at her dear Redeemer's feet. Perhaps her father would not have objected, had she proposed a class-meeting before; but fearing it might not altogether meet his approbation, and knowing it would have pained his mind to have denied her, she thought it best to let the matter rest."

Zeal for the salvation of souls.

But while this amiable Christian, and her religious associates, enjoyed much of the life and power of experimental religion in their hearts, she was not willing that they should remain "like lamps in sepulchres, whose shine enlightens but themselves." Her zeal for the glory of God, and the salvation of souls,

exerted its influence in every quarter. Frequently did she visit the poor in their own houses, to converse with them about their spiritual condition, and urge them to attend the preaching of the word. When they endeavoured to excuse themselves on the plea of family concerns, she has been known to say, more than once, "Then I will assist you that you may go," and has immediately put her hand to any pressing domestic duties which they had to perform, that they might be at liberty from their worldly concerns. And, when on these occasions she has had reason to suspect their real intentions, she has tarried at their houses till the time of worship, that she might ensure their going to the chapel by accompanying them thither. Among these was one person whom, with much persuasion, she prevailed on to attend the house of God. She

went with her, and carried her cloak. This woman appeared to be much affected with the truths which she heard there, and promised to go again. But, alas! her resolutions were never carried into execution. She resolved, reresolved, hesitated, and delayed, till disease overtook her, and death conducted her spirit into eternity.

Sometimes her faithfulness in reproving what she knew to be wrong exposed her to personal insult. Her father had always been exceedingly liberal in his donations to such objects as he thought deserving, and more especially to those who offciated in the established Church. Among these was a clergyman, to whom in a season of distress he had administered relief. This gentleman calling on him on a future occasion to thank him for his bounty, was kindly received. As soon as a convenient op-

portunity offered, she took the liberty to admonish him in private on the impropriety of his spending so many hours at the card-table, a vicious habit which he had contracted, though, in other respects, he was possessed of many amiable qualifications. The clerical gentleman, instead of taking the admonition in the spirit wherein it was delivered, was exceedingly enraged, and repaid her friendship with some very illiberal expressions. But, though thus rewarded at present, her faithfulness was not lost. A happy change took place in him afterward, when brought on a bed of affliction. He then became a truly humble and patient sufferer; and as a proof of his regret for his former haughtiness, he requested, on his dying bed, that he might be interred among the poor of his flock. This request was fulfilled, and his mortal

remains now moulder among the ashes of the poor in the church-yard. Thus we perceive that she had cause of rejoicing respecting him at last, though he once treated her friendly reproof with contempt.

But these were not the only forms in which her zeal for the cause of God appeared. In every department she was zealous of good works to the utmost of her power. While she was almost wholly confined to her father's house during his illness, she always distributed a number of pious tracts, which reached the habitations both of the gentry and peasantry in her neighbourhood. The same disposition continued, with unabating fervour, to her dying day. During our short pilgrimage together for six happy years, she distributed in the towns, in the country along the roads, and among our country socie-

ties, myriads of these tracts. And sometimes, on a second or third visit to these places, her soul has been refreshed with hearing of some good effects which had resulted from this silent method of preaching the gospel. The tracts which she thus distributed were selected with care, and consisted chiefly of awakening sermons, and of the lives and experience of some eminent servants of God, whose examples were instructive, and whose end was glorious.

Benevolence and Liberality.

But how great soever her zeal for the cause of God, and her faithfulness in the discharge of her duty were, her benevolence and liberality shone with a still brighter lustre. When somewhat liberated from her confinement by her father's death, as well as prior to that time, it was her element

to find out the abodes of wretchedness, and to supply the wants of those who suffered. Like the good Samaritan, she poured in the oil and wine of consolation, literally dressing and binding up the wounds of the afflicted, and assisting those who were unable to help themselves. Indeed, it was her constant aim to render all about her happy; and when engaged on these errands of love, her whole soul seemed to be swallowed up in her benevolent designs. Never, perhaps, did any one more literally fulfil that command of our Lord, "When thou makest a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind," Luke xiv. 12, 13. Having tasted of

redeeming love, she totally laid aside all sumptuous entertainments, and, instead of these, frequently refreshed the poor under her hospitable roof. At these times her dignified benevolence, her warm affections, and sympathetic spirit, penetrated the hearts of those who partook of her bounty. Her whole soul appeared to be devoted to the cause of God, and to the poor of his flock. It was to these a double banquet; which, through divine grace, at once replenished their wants and cheered their hearts.

"Miss Smith," says one of her pious friends, (who had long been acquainted with her, and wrote to me a little account of her since her decease,) "sympathized with the poor, and, on all occasions, was forward to relieve them; so that in early life the principal part of, if not all, her pocket-money was appropriated to

charitable purposes. When she found them in need of nourishing things, she invited them to come to her father's house, and gladly relieved them from his table and his cellar. When she has discovered that they have been destitute of necessary clothing, she has sometimes purchased garments for them, and, at other times, has been engaged, Dorcas-like, in making, from her own apparel, such articles as she saw they wanted. And, many a time, her benevolent disposition has engaged the servants of the house in the same charitable employment." Thus, in a subordinate manner, like her Lord and Master, she did good to the bodies and souls of the helpless and needy: to their bodies by supplying their temporal wants; and to their souls by giving advice, reproof, and

instruction, and by distributing pious tracts among, and praying for them.

Humility and condescension.

The various graces which conspire to form the Christian character generally assemble together like the stars which unite to form a constellation. They appear, indeed, of different magnitudes, and in different persons put forth distinct degrees of splendour, but all are visible to an attentive observer. Closely connected with the benevolence and liberality of the deceased, were her humility and condescension. Indeed, wherever genuine humility is wanting, benevolence, how splendid soever it may appear, wears but a suspicious aspect. But nothing in the case before us can afford room to render a single grace questionable. "She appeared," says one of her acquaintance, "to be

clothed with humility, as she associated with the poor on all occasions, when she could make it convenient, and frequented the abodes of the most distressed, where they were covered with rags and filth; such abodes as one would scarcely conceive a person of her delicacy would deign to enter. Yet she repaired thither to administer relief, and would frequently stoop to perform the meanest offices. Oftentimes has she lighted their fires, when she has found them unable to do it themselves. Nothing was beneath her notice, when she thought it was in her power to render them any service. Sometimes she has gone with a female friend to visit and converse with the sick who were confined in the workhouse. These she would advise and admonish, and after praying with them, would distribute such

pamphlets as she thought might be useful."

In the house of God, in conversing with her acquaintances, at home and abroad, she always sustained a uniformity of character. She did not profess herself to be as the servant of all, through a proud display of voluntary humility; but, in the estimation of those who were the most intimately acquainted with her, the constant language of her actions was, "To me, who am less than the least of all saints, is this grace given." "Not unto me, but to thy name, O God, be all the glory." With her, all distinctions between what the world calls dignity and degradation were lost in the superior consideration of doing good. Every action which tended to soften the miseries of human life, to promote the Redeemer's cause, to snatch sinners as brands

out of the burning, or to pour the balm of consolation into the wounded conscience, acquired in her estimation a true dignity from this very consideration. These are genuine features of sterling Christian humility and condescension.

Patience under indignities, compassion to others, and resignation to the divine will.

Nor was her patience inferior to her humility. "Often," says a friend, whose letter has been already quoted, "often have I beheld the provocations to anger she has had; but through divine grace, looking to her blessed Lord, she remained unmoved, and presented to all such a pattern of humility and patience as I never before beheld." As she was naturally of a haughty and imperious spirit, nothing could more clearly demonstrate the change which had taken place in her heart than the striking

contrast which she exhibited on these occasions. To a person who had never known her, prior to her conversion, it would almost appear that meekness and placidity of temper were, with her, constitutional virtues. For such was the effect of divine grace upon her heart, that scarcely a single trace remained of her natural disposition. "Her patience," says a friend, "was proof against the highest insults from the most contemptible persons, whether strangers or domestics." When, on certain occasions, her religious friends have paid her visits, her casual domestics have behaved sometimes with the most astonishing rudeness and assurance; and there have been instances in which they have abandoned their duty, and, in spite of every remonstrance, left her to fill their places. And when this improper conduct has been ob-

served and censured by others, her constant reply was, "My God bore much longer with me." To bear such indignities from servants, without noting their conduct with pointed marks of decided disapprobation, would certainly have been censurable in her, had she not been actuated in this by a more noble motive than mere passive unconcern. When, on private occasions, some of her confidential friends have hinted at the subject, her reply was, "These servants always showed great kindness, and manifested a strong attachment to my dear father, and this draws a mantle over all their present failings."

An habitual acquaintance with the miseries of others tends too often to stifle the humane dictates of our nature, and to blunt, if not extinguish, compassion in the human breast. But

personal afflictions too frequently operate in the same way with still greater power, and more especially so with regard to bodily pains. An acquaintance with the latter can only be obtained through the medium of experience; and, in proportion to their acuteness, they often render the sufferer morose and impatient. These simple propositions result from the general dictates of our fallen nature. If, therefore, these causes operate without producing their natural effects, they afford an invincible proof that some new, some amiable principle is at work, to counteract their legitimate efficacy. Of this truth, the subject of these memoirs presents us with a splendid instance. She had long been familiarized to scenes of distress, both among strangers and her nearest friends; and, almost through life, had been a subject of complicated bodily

afflictions; but in neither case did she act in concert with the general mass of mankind, when placed in similar situations. The miseries of others not only excited her compassionate feelings, but gave them new energies in proportion to their aggravation and number. Their continuance, instead of blunting the soft emotions of her heart, seemed to give new vigour to her humanity, and to urge the adoption of new measures for the relief of those who languished. Among her dearest relatives, the same principle operated in all its force. An increase of malady only displayed the unabating fervour of her affection, and imparted a new lustre to a virtue which no calamity could diminish. At the same time, though her personal sufferings were great, no murmurs were known to escape her. She considered these afflictions as coming

from the hand of God, as being sent in much mercy, though now appearing in disguise; and as being, above all things, best calculated to work out for her a far more exceeding and eternal weight of glory. To what then can we attribute this glorious deviation from the common track, but to that grace which can alone transform the soul, and make the believer a new creature in Christ Jesus?

Her marriage and separation from her old associates.

Such was the general character of this amiable Christian prior to my acquaintance with her. It has been drawn from the documents and testimonies of persons of integrity, many of whom have spoken their own knowledge, and others from the most authentic information, which they have derived from such as were intimately acquainted with her. In such

parts as remain, I shall speak from my own personal knowledge, and shall find occasion in the relation of simple facts to corroborate the truth of the preceding accounts.

Through a train of providential cir cumstances, which can excite no interest in the reader, and which have little or no connection with the memoirs of her life, I was brought acquainted with this excellent woman. A congeniality of soul, subsisting between us to promote the glory of God to the utmost of our power, and also in many other respects, (if I may presume so to speak,) inclined us to a matrimonial union; and the solemnities of our mutual engagements were celebrated in the month of April, 1805. Immediately on our marriage, we hastened to carry into effect a resolution which we had previously formed. This was to quit the habitation

of her early years, in which she had been partially secluded from society, and almost wholly from the world, to enter on a more extensive field of action, in which she might be more useful in her day and generation. The scene which presented itself when she came to take her final leave of her religious friends, with whom she had taken sweet counsel for a number of years, was truly affecting. Prayers for her welfare, and tears at the thoughts of being separated from her, were mingled together in all the varieties which the conflicting passions could exhibit. The aged and infirm, who laboured under the joint pressure of poverty and affliction, and who had found relief from her bounty, followed her with the blessings of gratitude for past favours, and with tears which, perhaps, might partly arise from the apprehension that their

future wants would find no benefactor. To dissipate these fears, we soon afterward assured them that death alone should make an alteration in her list of pensioners. In this she invariably kept her word; and whoever may hereafter write a memoir of her husband, when he has joined her in glory, will be able to tell how he has acted since her removal to a world of spirits.*

Ardent desire to do good, and methods by which she accomplished it.

Removing from a stationary to an itinerant mode of life, it was utterly impossible that she should search out those haunts of misery which she had been accustomed to visit, in order to relieve the unhappy sufferers. But this by no means contracted her liberality, or rendered her

* See Life of Dr. Coke, by Mr. Drew, published at the Book Room, 200 Mulberry-street.

less beneficial to society. The delicacy of her constitution, preventing her from frequently visiting such as wanted her spiritual assistance, compelled her to enlarge the variety and increase the number of such tracts as she had been in the habit of distributing. These she kept by her on all occasions; and no opportunity which presented itself of giving them an extensive circulation was suffered to pass away unimproved. Having nothing in view but the glory of God, in these endeavours to snatch souls from death, her faith in the good effects which she anticipated was exceedingly strong. And so deeply was her mind impressed with the value of immortal spirits, as to draw from her such expressions as these: "If I might be the means of saving but one single soul, it would be well worth the labour of my life." "And

if" (addressing herself to me with her usual vivacity when adverting to my ministerial labours) "it should appear at the last day, that I had been instrumental in saving as many souls as you, how greatly would you be surprised!"

Nor was her faith or labour on these occasions spent in vain. I can clearly recollect several specific instances of the good which has been wrought by the pamphlets which she distributed. I know the places in which many of those happy souls reside who have been blessed through her instrumentality. And as the same tracts are still in existence, it surely is not unreasonable to hope that hereafter they will be read by others who will also derive benefit from the perusal of them. These facts, of which I have been an eye-witness, have made such an impression on my mind

that I feel it to be an imperious duty to follow her example by imitating her conduct.*

* "In attempting to cross a river in America, Dr. Coke missed the ford, and got into deep water, but by catching hold of a bough, reached dry land in safety. After drying his clothes in the sun, he met a man, who directed him to the nearest village, telling him to inquire for a good lady's house, where he received all the kindness and attention she could show him. Next morning the doctor took leave of his kind hostess, and proceeded on his journey. After a lapse of five years he happened to be in America again. As he was on his way to one of the provincial conferences, in company with about thirty other persons, a young man requested the favour of being allowed to converse with him; and on asking him if he recollected being in such a part of America about five years ago, he replied in the affirmative. "And do you recollect, sir, in attempting to cross the river, being nearly drowned?" "I remember it quite well." "And do you recollect going to the house of a widow lady at such a village?" "I remember it well," said the doctor, "and never shall I forget the kindness which she showed me." "And do you remember when you left, leaving a tract at that lady's house?" "I do not recollect that," said the doctor, "but it is very possible I might do so." "Yes, sir," said the young man, "you did leave there a tract, which that lady read, and the Lord blessed the reading of it to the conversion of her soul; it was also the means of the conversion of several of her children and

As her soul was constantly inflamed with an earnest desire for the salvation of souls, nothing could probably give her more pain than the thought, that in any form whatever she might be detrimental to my usefulness, by keeping me back from the discharge of my ministerial duty. To prevent these uncomfortable reflections, she was particularly anxious to avoid every cause that might ultimately lead to them. On this account, and under these impressions, she was always ready to remove from place to place, whenever duty rendered it ex-

neighbours, and there is now in that village a little flourishing society." The tears of the good doctor showed something of the feelings of his heart. The young man resumed, "I have not, sir, quite told you all. I am one of that lady's children, and owe my conversion to God to the gracious influence with which he accompanied the reading of that tract to my mind, and I am now, Dr. Coke, on my way to conference to be proposed as a travelling preacher."—*Report of Religious Tract Society.*

pedient. Though unaccustomed to such a mode of life in her early years, no season of the year, no difficulty, no danger, was with her a sufficient inducement to raise objections against what appeared necessary, or to urge her to submit with a gloomy countenance that betrayed reluctance. Conscious of acting with a single eye to the glory of God, she was always confident in the divine protection.—She knew that he was the God of seasons, and she was superior to difficulties and danger; and that those who trusted in him should be like Mount Zion, never to be moved. She also knew in whom she had believed, and felt in her own soul a witness of the divine favour. What then had she to fear? Secure in the promises of the gospel, interested in the atonement of her Saviour, and confident in the constant protection of God,

she contemplated the regions of eternal glory as her future home. The sting of death was drawn; to be useful to others was the only end for which she wished to live; and whenever God should be pleased to put a period to her life below, she was willing to be dissolved, and to be with Christ.

Voyage to Ireland, and the effect.

With a countenance enlivened with these gracious impressions on her soul, and these glorious prospects before her, she cheerfully engaged to accompany me to Ireland, when the business of the conference, and the interests of religion, called me thither. For though she always had an unconquerable aversion to the sea, yet the thought of being in the way of duty, and of accompanying me, from whom she could not bear to be sepa-

rated, overcame every other consideration. To pass from time through a watery grave to glory, in company with her husband, was preferable, in her estimation, to a continuance in life without him: for frequently she has said to me, "I should much like that we might go to glory together at the same moment, if it should please our Lord." This, at first view, may, perhaps, appear to betray some marks of undue attachment. But when it is considered that so powerfully did the love of God predominate in her heart, as in a great measure to abolish all distinctions between life and death, between time and eternity, that she felt an ardent longing for her future home, and had resigned her will to the will of God, this might be of sufficient weight to determine her in favour of her heavenly inheritance, without giving the least sanction to the charge

of undue attachment. Our last dreadful voyage to Ireland in May, 1809, brought her faith and resolution to the severest trial. A most tremendous storm overtook us while on our passage, which put both the vessel and our lives in the most imminent danger. But though for some time the prospects of immediate death thronged upon each other, her confidence in God remained unmoved. She could not, indeed, presume to anticipate whether life or death should be her portion; but in this she found an unabating assurance, that whether she lived or died, she should be the Lord's. But though her soul escaped unhurt from this impending calamity, it happened otherwise with her body. The violence of the storm, the agitation of the deep, the rolling of the vessel, the peculiar company that were on board, and the commotion

of the conflicting elements, had such an effect on her whole nervous system, that on her arrival at Dublin, she was seized with an alarming fever, which laid her up for some weeks, and once more endangered her life. And though, through the blessing of our heavenly Father, she recovered from this disease, and regained, in some measure, her accustomed vivacity, yet her delicate constitution was shaken to its foundation, and received a shock from which it was never afterward wholly restored.

General tenor of her experience.

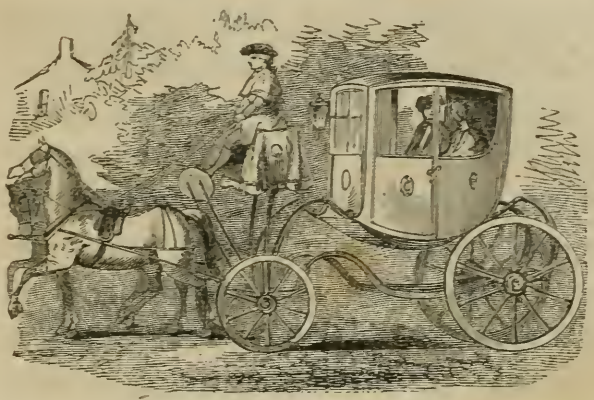
As her great aim was to live for the glory of God, so her conversation was in heaven, from whence she expected the Saviour, with whom her spiritual union was constant and direct. A sense of his favour seasoned all her words and actions, and his

spiritual presence was like a well of water in her soul, springing up to everlasting life. The love of God in Christ Jesus burned continually on the altar of her heart as a secret flame, which, illuminating and warming all her powers, produced a ceaseless return of grateful love. This formed the brightest feature of her spiritual character. The uninterrupted communion which she held with God dissipated every cloud, and enabled her to rejoice continually with a joy truly unspeakable and full of glory. From this inward flame, which constantly animated her soul, some sacred rays would at times even beam upon her countenance, which a true servant of God might with ease discern. In these moments it seemed to manifest the stamp of heaven, and to show that her whole soul was swallowed up in divine contemplations.

It must not, however, be supposed that she was without her trials. But then these trials were in general of an outward kind, arising from the debilitated and afflicted condition of her body. Besides those which arose from this source, her trials were but few. For as she always lived near to God, whose intercourse with her soul was continually kept alive by the blessed influences of his Holy Spirit, the enemy of her soul had but few opportunities of gaining an advantage over her. On the most distant approach of sin, she would flee to her Saviour and Friend, and on all occasions she found his grace to be sufficient for her. To keep alive a sense of this divine assistance, she was rarely, when alone, without a Bible in her hand; and, indeed, for several years before her departure, she rarely read any other book, unless it was

the Hymns of Messrs. Wesley. On entering the carriage which conveyed us from place to place, a small pocket Bible was almost constantly in her hand. In searching this she found sweet consolation. Her soul could rest upon the promises, and with joy draw water from these wells of salvation. This method of improving every moment of her time, kept her mind from wandering from her God; and by thus hanging in a state of dependance upon him, no room was left for temptation to assail her with success. With an eye to this, she has frequently observed, both to me and to others, "I travel sword in hand;" and hence she found her God to be her shield and her defence.

As a natural consequence of this genuine devotedness to God, she sought not her praise from the chil-



dren of men; and rarely manifested any satisfaction when that which was apparently harmless was voluntarily bestowed. Never do I recollect to have heard a boasting expression escape from her lips. "A sinner saved, a sinner saved," was her constant theme, whenever the grateful acknowledgments of others would lead her to esteem her own liberality or usefulness. It was to the atoning sacrifice of Jesus Christ that she uniformly ascribed every grace of his Spirit which she possessed; and to this,

that from first to last she always looked for salvation. For though she was rich, exceedingly rich, in every good word and work, she as much renounced all dependance on her own deeds for acceptance and salvation as though she had been an utter stranger to every moral virtue. "The salvation of the righteous is of the Lord."

Enjoying much of the love of God in her own soul, it was her great delight to declare to others what he had done for her. And after making inquiries into their spiritual condition, she thought it a duty to urge them to seek that great salvation which she had found, or she would rejoice with them in that common, yet peculiar mercy of which they were made with her the joint partakers. When surrounded by such friends as fell into our company in the course of

our travels, this was always uppermost in her soul; and, whatever subject might engross the conversation, this was generally sure to find its way, in some form or other, before a separation took place. Her questions in general were close and searching, and penetrated so deeply into the conscience as scarcely to admit of an evasive answer. On this account, those who were experimentally acquainted with the deep things of God drank into her spirit, and viewed her as one highly favoured from above; and it was with persons of this description that she found freedom to unbosom all her soul without the least reserve. Love to God, and resignation to the divine will, were the pleasing topics on which she delighted to dwell. And as from the abundance of the heart the mouth speaketh, the theme was inexhaustible, as

well as always animating to her soul.

In this happy frame of mind her days and weeks glided away during the short period we were united together. Her experience, indeed, admitted of variations, but they were only variations of the dealings of God with her soul.

Last illness and death.

As she possessed, through life, a peculiarly delicate constitution, so, through her confinement at the boarding school, and the long affliction of her mother, which took place when she was young, the tedious illness of her father, and her last voyage to Ireland, her whole system received a succession of shocks, every one of which increased her bodily afflictions. During the whole period of our happy union, she was occasionally sub-

ject to attacks of the spasmodic kind. Sometimes, when to all appearance she seemed in perfect health, these spasms would seize her on a sudden, when her whole frame would be so convulsed that her spirit would appear as if taking its flight into eternity. These violent attacks have sometimes continued several days, occasionally for a week, and in some few instances more than a fortnight.

In this state of increasing holiness, and of increasing bodily afflictions, which placed her patience and resignation in a most exalted light, she continued till toward the latter end of 1810, when some alarming symptoms of a dropsy aggravated her other complaints, and brought her, in all appearance, to the borders of the grave. To relieve her from these complicated sufferings, medical aid was called in; and, through the divine

blessing, so far were the means used rendered efficacious, that the danger of the disease seemed to be entirely overcome, and strong hopes were entertained of her recovery.

Through the month of December, 1810, she had been reduced to such a state of extreme dibility that, without the assistance of two persons, it was impossible for her to walk the room in which she was confined. But about the middle of January, 1811, she had so far recovered that, with a little help of a single female, she was able to walk from one room to another. On the evening before her death, she retired to rest with more visible strength and activity than she had manifested for many weeks preceding. But, alas! this was nothing more than a momentary vigour, which afforded only a transient gleam of hope.

Confiding, however, in this delusive prospect of returning health, she in a little time fell asleep, and in this state continued till about midnight, when I was roused from my repose by three groans, which indicated an awful crisis. I then instantly started from the bed, and finding her in the utmost danger, alarmed the house. The family of J. Holloway, Esq., with whom we at that time sojourned, and who had always shown the utmost solicitude for her welfare, instantly got up; and with officious kindness, which can never be remembered without gratitude, rendered her all the assistance in their power. Medical aid was instantly sought; but, alas! before any could be procured, the die was cast for eternity. Without a sigh or groan she breathed her last; and, falling asleep in my arms, the immortal spirit took its flight from

these earthly habitations. This mournful event happened on the morning of Friday, the 25th of January, 1811.

To describe my feelings on this awful occasion would require a pen far superior to mine, and demand language more expressive than any which I ever could command. With a bleeding heart I was enabled to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." But this was not the dictate of my affections. My feelings were alive to all the anguish of my bosom; while my judgment, with regard to the divine dispensations, and my faith in the promises of God, remained unchanged. My anguish was dreadfully acute. But while it awakened my understanding to contemplate the transitory nature of created good, I trust it did not destroy my resignation to the will of God. I sor-

rowed indeed with the severest smart, but not as one without hope. The prospect of shortly meeting her disembodied spirit in the realms of unfading bliss cast a gleam of light across the cloud of darkness which threatened to overwhelm me; and it taught me to behold eternal day beyond the horrors of the tomb. The fullest conviction that her happy spirit, now delivered from the burden of the flesh, is in joy and felicity, has already, in a certain degree, composed my agitated and afflicted mind; and I trust that, ere long, through the infinite mercies of God, it will regain a state of tranquillity which nothing here below will ever be so capable of disturbing.

Reflections on the mysterious dispensations of Providence.

To unravel these mysterious dispensations of divine Providence is

not the work of time, but of eternity. In our present state we see effects without perceiving their causes, and this sometimes involves these parts of the divine economy in the most impenetrable obscurity. We know, indeed, from his nature and unbounded perfections, that he is judge of the whole earth, and as such he must do right. We know, also, from the attributes which form his character, that toward those who are the objects of his love, mercy is exercised in all his ways. But as in many instances his goodness and mercy are concealed, we must live by faith and not by sight, unless we give up our confidence in his favour and redeeming love. And in an exact proportion as these obscurities become impenetrable, the evidence which arises from them in favour of a future state acquires strength. As God does not willingly

afflict the children of men, we know that he must look with an eye of wisdom that embraces the most salutary ends, and must act with a steady hand to the accomplishment of his purposes. On these grounds we must attend, with pious adoration, to his visible unveiled providences, and wait for the light of eternity to disclose the rest. It is not long before the curtain of mortality will drop with me, when, through the merits of my crucified Saviour, I hope to see him eye to eye, and face to face, and to know even as I am known. Then the causes of these apparent calamities will fully appear, and we shall (both of us) have reason to adore the goodness of God for the painful occasion of our present separation. And perhaps, however incomprehensible this event may now appear, it will tend to heighten the felicities of hea-

ven, and add to the crown of our rejoicing through eternity.

General character from my own knowledge.

During the six years, or nearly so, that I was blessed with the pious example and conversation of my deceased partner, I do not recollect a single instance in which I heard her speak evil of any one; nor does my memory furnish me with any proof that she ever expressed any approbation of such as brought her any tidings of evil. She professed to hold communion with God, and never manifested any tempers or dispositions which contradicted her profession. Her passions appeared, so far as mortals, who are incapable of penetrating the heart, can judge, to be completely in subjection to divine grace. These, with all her affections, were lifted up to God, and breathed their ardour in

the triumphs of holy love. Through the whole of my acquaintance with her she seemed ripening for glory; and I can hardly imagine that any one could be better prepared for sudden death; as I rarely, if ever, have observed a temper in her which I should be afraid to acknowledge in the awful hour of death. She was eminently rich in good works, but more superlatively so in the merits of her Redeemer, through which alone she trusted to inherit the felicities of heaven for ever. Her only desire for life arose from the hope of being useful, from an ardent solicitude to assist in promoting the interests of her dear Saviour, and a fervent and constant wish that she might be the means of lengthening out my usefulness here below.

Her chamber, during her last illness, did not so much resemble that

of a dying person as an ante-chamber of heaven. For though, at times, when her convulsive spasms were violent, her sufferings were great, she was never heard to murmur against the dispensations of God. She had learned that tribulation worketh patience, and patience experience, and experience hope; and knew that these light afflictions, which were but for a moment, should work out for her a far more exceeding and eternal weight of glory! She had passed through the furnace of afflictions, had been refined by the instrumentality of her sufferings, and on her dying bed taught those who surrounded her by the powerful influence of her own example. When a violent fit of pain had somewhat subsided, and afforded her a moment's respite, and her friends, who were standing by her bed, have sym-

pathized with her, her usual reply was, "What is this to what Jesus suffered for me!" In describing her pains, she generally concluded with ascribing, "Glory to God," or, "Praise to her heavenly Lord," that her condition was not more exquisitely painful. These, or similar expressions, which evinced a grateful heart, were accompanied with a sweet vivacity of countenance which bore testimony in the midst of her afflictions to the peculiar serenity of her mind.

Testimony of Mr. Holloway.

I am well aware that the facts which I have stated, in drawing this picture of my beloved wife, may appear in the eyes of some to proceed from affection, rather than from impartiality. But to prevent them from appearing questionable, because exhibited in strong language, I beg

leave to introduce a few observations, made by the pious friend in whose family we resided for several weeks, and in whose house she died. These observations apply chiefly to her last illness and death; and they are inserted in his own language, to prevent any from suspecting me of a partial delineation.

"To the lukewarm hearer the following account of the character of that dear departed saint may appear in exaggerated colours; but so far from being exaggerated, it comes not up to the truth. I speak it soberly and in the fear of the Lord, that it would require more than human language to do her character justice. May those who are disposed to object, happily experience in their own souls the same share of the divine presence that she enjoyed, and then they will no longer doubt the account. As her

sickness increased, I was frequently favoured with opportunities of seeing her, and praying by her. To avoid prolixity, I shall therefore divide my observations, and place them under three distinct heads; namely, her *Piety*, and her *Humility*, and *Thankfulness*.

"*First, her Piety.* This was of the purest and highest kind I ever witnessed. When I laid hold of her hand, and asked her how she did, her answer uniformly was, 'Blessed be God, my beloved brother, I am a sinner saved—a sinner saved!' If I ventured to express hopes of her recovery, her usual reply was, 'My Lord Jesus Christ must do as he pleases.' After we had prayed with her, her whole soul appeared as if ready to take its flight; and the joy of the Lord so illuminated her countenance that they who beheld her could scarcely re-

frain from exclaiming, 'See how God can dwell in the human heart; surely here is a partaker of the divine nature.' After a pause, in which her face spoke a volume of sentiment, she was accustomed to show me some precious passage in her Bible, (which she always kept by her side,) which her dear Lord had given her to enjoy. The evening before her departure, the forty-sixth Psalm was very cheering to her spirits. 'Look,' said she, 'and see what my Lord Jesus has sent me to-night; here is a cordial; I am assured I can go to rest upon it.' And it did indeed prove the support and joy of her soul; for although she uttered not a word after the first groan, a more lovely countenance of peace in death I never beheld.

"*Secondly, her Benevolence.* Her benevolence and mercy were equal to

her piety. If any strangers approached her, her first question was concerning their souls. Many were favoured with this privilege, and retired thankful and admiring. She had always a multitude of tracts, which she never omitted to present on the departure of any one. And if it be recollected from what a heart of love, and with what fervent prayers they were accompanied, who, for a moment, can doubt of the blessing of God upon them?

"The servants, who were honoured by attending upon her, were the objects of her peculiar solicitude; and while they were employed in assisting her, (so they have told me,) she was urging upon them the most momentous truths, exhorting them to cleave to the Lord with full purpose of heart; and I have every reason to believe that he effectually applied

the word to their hearts. But her mercy did not stop here. From morning until evening she was thinking how she could glorify God by acts of liberality. If but a whisper was heard, suspecting it was concerning some poor person in distress, with an indescribable eagerness to do good, and with the fire of love darting from her eyes, she has insisted upon knowing every circumstance. I have witnessed this repeatedly. O! how differently did she look from some covetous professors, who, like the Levite, are for avoiding, instead of searching out the distressed, and whose faces lengthen with sorrow at the recital of distress, not on account of sympathy, but from what made one of old exclaim, 'Ye have taken away my gods, and what have I more?' O that such could have witnessed the divine commiseration, the unaffected benevo-

lence and mercy, which shone in her countenance, and the blessed peace of soul, which always succeeded every act of kindness; and if not past feeling, they would have retired dissatisfied with themselves, and disgusted with their own conduct.

"*Thirdly, her Humility and Thankfulness.* These virtues of the departed saint kept pace with her piety and mercy. These Christian graces were peculiarly exemplified in all her actions; for she always felt herself the servant of all. Those who waited upon her were constantly affected at her condescension; for although she liberally rewarded them for their services, she always appeared to be their debtor. The expressions of thankfulness penetrated every heart. I cannot do them justice. Such was the effect upon her own features, that no one but a spectator could hav

an adequate idea of it. If a Guido or a Raphael had been alive to have taken her portrait, a finished picture of a Christian would have been furnished, wherein piety, mercy, humility, and gratitude would have been displayed in all their excellences.

"Although our acquaintance was but short, I never felt more Christian love for any individual. A lasting friendship was formed. Her company appeared necessary to our happiness. All our family had nearly the same feeling, so that the separation was indeed severe. I bless God that my tears gave vent to my sorrow, and that he favoured me with a calm resignation to his righteous will. Her memory, dear to thousands, will be preserved with grateful and affectionate recollection. Thus blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that

they may rest from their labours, and their works do follow them."

Summary of her character, and reflections.

Such are the outlines of that precious gift with which it pleased the Father of mercy to favour his unworthy servant for nearly six years. But all that has been said is only a faint sketch of her exalted character—a character in which love to God, resignation to his divine will, and patience under sufferings, could only be rivalled by her unbounded liberality, her unwearied solicitude to promote the eternal welfare of her fellow-creatures, her gratitude for divine mercies, and unquenchable zeal for the spread of the Redeemer's kingdom. In each of these illustrious features her character shone conspicuously; and, taken in the aggregate, they form such a constellation of graces as never meet

but in Christians of the most exalted rank.

But her exalted worth, by rendering her a companion the most desirable, increased the pangs of separation when the awful crisis took place. The same cause, however, furnishes reasons for calm submission to the will of Him who does all things well. It is but a few years at farthest, perhaps only a few days, before we shall meet again in a region where the inhabitants shall no more say they are sick. This delightful thought imparts more than a beam of light in the midst of darkness, and offers to me a new stimulus to follow her as she followed Christ. Her departure from time has cut off every personal tie between me and the world, and removed every clog that can retard my flight to glory. The interests of the cause of Christ afford the only mo-

tive that can make me solicitous to tarry here below, and in this, not my will, but the will of God be done. The affliction, no doubt, was sent in much mercy, and I am persuaded it will ultimately appear in that light. It has already removed the soul of the departed to glory, who now beckons to its partner, from the skies, and teaches him, by a lesson not to be forgotten, that his treasure, as well as his resting place, lies beyond the grave. Thus our affections by one stroke are unchained from the world, and both of us already furnished with the prospect of an occasion that will add to the crown of our rejoicing throughout eternity.

THE END.

BOOKS FOR SUNDAY SCHOOLS.

200 Mulberry-street, New York.

THEOBALD,

The Iron Hearted: or, Love to Enemies. From the French of Rev. Cesar Malan. 18mo., pp. 95. Price, 16 cents.

CLARA DE MONTHELY

In three Letters from Florine. From the French of Rev. Cesar Malan. 18mo., pp. 70. Price, 14 cents.

RALPH;

Or, the Retribution of the Wicked; and Simon the Rebel. From the French of Rev. Cesar Malan. 18mo., pp. 96. Price, 16 cents.

THE BRITISH NATION:

Its Arts and Manufactures. 18mo., pp. 176. Price, 22 cents.

THE DAY-LAMP OF LIFE.

Two Illustrations. 18mo., pp. 62. Price 16 cents.

THE LIFE OF SIR ISAAC NEWTON.

18mo., pp. 183. Price, 22 cents.

THE JESUITS:

A Historical Sketch. 18mo., pp. 220. Price, 24 cents.

THE PRINCE FAMILY;

Or, Sketches of Real Life. Designed to show the Importance and Blessedness of Early Piety. By the Author of "Dying Hours," "Frontier Sketches," etc. 18mo., pp. 96. Price, 17 cents.

MY YOUTHFUL DAYS.

An Authentic Narrative. By Rev. George Coles, late assistant editor of the Christian Advocate and Journal, Author of Lectures to Children, etc. 18mo., pp. 267. Price, 27 cents.

THE TELESCOPE AND MICROSCOPE.

By Thomas Dick, LL.D. Illustrated. 18mo., pp. 178. Price, 22 cents.

BOOKS FOR SUNDAY SCHOOLS.

200 Mulberry-street, New York.

THE LOCAL PREACHER;

Or, The Trial of Faith. Reminiscences of the West India Islands. Second Series, No. III. Three Illustrations. 18mo., pp. 135. Price, 18 cents.

THE RODEN FAMILY;

Or, The Sad End of Bad Ways. Reminiscences of the West India Islands. Second Series, No. II. Three Illustrations. 18mo., pp. 159. Price, 20 cents.

VILLAGE SCIENCE;

Or, The Laws of Nature explained. By the Author of "Peeps at Nature," "Nature's Wonders," etc. With Illustrations. 18mo., pp. 285. Price, 28 cents.

MINES AND MINING.

18mo., pp. 212. Price, 24 cents.

THE EARLY DEAD:

Containing Brief Memoirs of Sunday-School Children. Volume III. 18mo., pp. 158. Price, 20 cents.

THE IRISH SCHOLAR;

Or, Popery and Protestant Christianity. A Narrative. By Rev. T. W. Aveling. Three Illustrations. 18mo., pp. 175. Price, 22 cents.

SUNDAY SCHOOL ANNIVERSARY BOOK.

18mo., pp. 300. Price, 29 cents.

LONDON IN MODERN TIMES;

Or, Sketches of the English Metropolis during the Seventeenth and Eighteenth Centuries. 18mo., pp. 222. Price, 24 cents.

ROSA, THE WORK GIRL.

By the Author of "The Irish Dove." Two Illustrations. 18mo., pp. 138. Price, 19 cents.

ENGLISH COUNTRY PICTURES;

Or, Drawing without a Pencil. By Old Humphrey. Six Illustrations. 18mo., pp. 182. Price, 22 cents.

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

RIEF

PN

55658

UTL AT DOWNSVIEW
D RANGE BAY SHLF POS ITEM C
39 10 03 01 11 004 8